TOWN & COUNTRY CHURCH

These Papers

BECAUSE of wartime printing conditions, it has been found necessary to issue TOWN AND COUNTRY CHURCH as a bulletin without regular monthly frequency. We expect, however, to be able to make available a series of informal papers, and to print nine of these issues in the course of twelve months, as we had planned and promised. The Committee on Town and Country of the Home Missions Council, the Federal Council of Churches and the International Council of Religious Education asks you to be patient if copies do not arrive regularly.

Brief stories of what people are doing in local congregations and communities will be the chief features. The aim is to help put the worker in the small community into touch with numerous activities.

Part of Larger Program

The paper will be an important part of an enlarged "cooperative rural church program," that will encourage a national "rural church movement." The paper will be closely linked with a regularly held National Convocation on the Church in Town and Country.

This Issue
No. 18
Published May, 1945

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Pacific Theological Seminary

A Rural Church Builds Its Community

ALBERT WALLACE KAUFFMAN

• In addition to the rural church needing income for its program, it must devise ways by which to raise the income of the farmers of the community. Eleven years ago I was pastor of the Wheatland Congregational church of Hillsdale county, Michigan. One of our problems was that of low income for the individual farm family.

This had once been a very prosperous farming community. But times had changed. Taxes once low were now high on farm-land. One of the farmers of the community told me, "Our farm incomes are so low that it's getting that we can't afford religion."

New Educational Venture

Young farm people were taking "business courses" in the high schools and going off to the city to work. Some few were taking agricultural courses in the high schools. Considerable tension between the boys taking these courses and their fathers prevailed. The county farm agent and the agriculture teachers were regarded as theorists who had found easy ways of making good livings. The old method of hard work was "all that was needed for farming."

Some however were converted to the notion that education for farming makes better farming. Accordingly when we met to plan our monthly supper meetings proposed for the fall and winter months, we invited the county agent to serve as a member of the program-committee. We learned that we might secure professors from Michigan State College's extension department as speakers for the meetings. Teachers of agriculture in the high schools might also be secured as speakers. I recall the topics on which such speakers addressed our meetings over a period of four years: "The Dairy Cow and Her Care," "Feeding and Marketing Hogs," "Poultry-raising for the Average Farmer," "Growing Forage Crops," "The Soy Bean as a Feed-Crop," "Agricultural Products for Industry," "How to Read Farm Markets for the Future," "Building the Farm Home," "Soil Building and Care," "The Care of Farm Horses."

Hot Questions Handled

We aired and got rid of a good many of the old notions and superstitions connected with farming. Our study of farm markets convinced us that farm production had to be geared in with consumer needs, that unless farmers practiced planned production (some called it regimentation) they might overproduce one year and under-produce the next year. No government could save them from such folly.

Cow-testing was the hot issue of the time. Since it was compulsory, it looked like "government interfering with the farmer's business." A local veterinarian was circulating the statement that no proof had ever been given of undulent fever in man being traced to cattle. When the subject was discussed by a competent authority from state college, the veterinarian dared not challenge the professor's statements. The story of how bovine tuberculosis was discovered in slum children of New York City who had no other contact with cattle than drinking milk from them, was quite convincing. Two or three cases of undulent fever in the two counties had developed, too.

Today the farmers of the community understand it is to their interest to eliminate bovine tuberculosis, contagious abortion and other similar diseases. They also understand that a good farm is a farm in a good farming community, that the intelligence and interest of neighboring farmers makes a good farming-community. Where there is a wholesome interest in farming, there is likely to be little difficulty on the matter of immortality and drinking. Young people are given wholesome interests and ambitions.

Farming Part of Religious Life

In the fall we had harvest festivals with the church altar decorated with fruits, flowers, grains and vegetables. At the rear of the church room were tables with displays of farm produce and canned fruits and vegetables on them. It was a new experience for farmers to see these things of the farm used to decorate the church. The Thanksgiving hymns such as "Come, Ye Thankful People, Come," were sung with new meaning and new feeling in the presence of this harvest of fields and gardens.

The church was interpreting farming as a part of the total religious experience which the individual might have. We taught religious education as the basis for good community living, in fourteen rural schools. Some of the children of these schools would sing on these occasions such songs as "See the farmer sow his seed, up the fields and down."

The community had been "burned over" by "revivalism" until religion had been divorced from the common life of the people. Now it was coming back to them on their farms. Religion was thus able to motivate for more earnest devotion to farming and the farm way of living. Sermons at the harvest festivals were used to interpret religion as being the life on the farm; the church was interpreted as the meeting of the community once a week to share the good fellowship of happy people on a community basis.

I believe religion of this sort will have a lot to do with bringing a genuine and permanent revival in the rural life of America. It will produce the happiness and prosperity necessary for the support of the rural churches.

Adventures in Rural Action

• The May issue of *Social Action,* 289 Fourth Avenue, New York 10, N. Y., published by the Council for Social Action of the Congregational Christian Churches, presents much evidence of "new interest in things rural." There are articles by Shirley E. Greene of Merom Institute and Carlton R. Ball of the United States Department of Agriculture.

Colorado valley hay meadow. Sheep have been turned in to graze after the hay has been cut. Soil Conservation Service Photo

The Uprooted

• Your denominational publisher or board of home missions will have available copies of the following series for study this year.

The Church among Uprooted Americans. Friendship Press, 156 Fifth Avenue, New York 10, N. Y. Titles below:

These Moving Times. By H. N. Morse. 1945. Cloth $1.00; paper 60c. The home mission of the church in the light of social trends and population shifts.

The City in the War Emergency. By H. Paul Douglass. 1945. 25c. On the urban aspects of the theme.

Rural Americans on the Move. By Thomas Alfred Tripp. 1945. 25c. On the town and country aspects of the theme.

Christianity Where You Live. By Kenneth Underwood. 1945. Cloth $1.00; paper 60c. Description of church activities for migrant workers in different types of communities.

Dorcas Guild Wins Prize

• The Dorcas Guild of the Baptist Church at Elbridge, New York has been awarded the first prize of $100 by the Country Gentlewoman League, Philadelphia, in a contest in which rural groups submitted plans for "living war memorials." The Guild has worked out a plan to convert a vacant factory building into a recreation center. In all, 17 prizes were awarded and are announced in the June *Country Gentleman* of Philadelphia. The Managing Editor of TOWN AND COUNTRY CHURCH was one of the judges of the contest.

"Hymns of the Rural Spirit"

• The Commission on Worship of the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y., has available for distribution, without charge, a large supply of a revised Prospectus of the proposed publication entitled, *Hymns of the Rural Spirit.* For one the price has been reduced—single copies are 35c, 25 or more copies are 25c each, plus carriage.

The Prospectus contains a complete list of hymns and tunes which will be subject to only minor modifications. The Commission will have to receive many more advance orders before it can undertake the large printing bill which will be necessary to bring out this useful publication. *Hymns of the Rural Spirit* is planned not to take the place of a regular church hymnal but to supplement it.

Hiwassee Seminar

• The building of better communities was stressed at a seminar held at Hiwassee College, Madisonville, Tennessee, May 28-June 1. Among those participating were Dr. H. A. Morgan of the Tennessee Valley Authority, Dean C. E. Brehm of the Tennessee College of Agriculture and Dr. Aaron H. Rapking.

Announcement has been made that Dr. Rapking, who for several years has been on the staff of the Board of Missions of the Methodist Church, will become a member of the faculty of Hiwassee College and will engage in rural extension work of the type that he carried on with so much distinction in the state of West Virginia.

Winning Rural Folks

WALTER COUCH

The time and energy of a country minister should be spent for one purpose: to win just as many people just as quickly as possible to Christian ways of thinking, speaking, and behaving. Here are some of the ways in which the minister of a small village church in western Massachusetts endeavors to carry out that purpose.

Through the Church School

First of all, aided by his wife who is a trained director of religious education, he works with the teachers of the church school. On the third Thursday of every month, twelve months of the year, he meets with them for study and planning. In October of each year, a parent-teacher supper and conference is held at which an outstanding speaker challenges and inspires both. Children's Day in June is a vivid summary of what the children have been doing all year. In the fall, the teachers attend a six-weeks teacher-training institute at a nearby city Church.

Second, again aided by his wife, the minister meets with high school students every Wednesday for a period on released time from the school. A curriculum is set up which ideally operates to give a student a course in Old Testament, one in New Testament, one in Church History, and one in Applied Religion as he advances through high school. The minister also encourages the participation of this group in an interdenominational youth fellowship of which he is counselor, and which on New Year's Eve held a social and Watch Night service attended by more than 100 at his church.

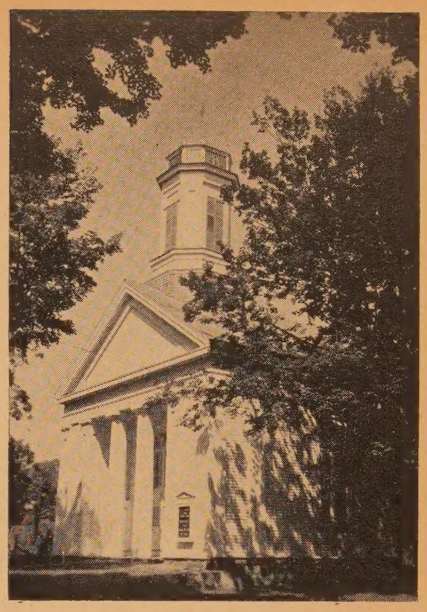
Third, an adult class meets with the minister once a month for Bible study. It is at present tracing the development of the idea of God. In addition to this, neighborhood meetings are held in each of a half-dozen sections of the town at which hymns are sung and the people are given an opportunity to ask questions of their minister in a free exchange of ideas. These meetings close with a circle of friendship, prayer, hymn, and benediction.

Fourth, the written word plays an important part in his effort. He established a four-page monthy paper (printed by the National Religious Press of Grand Rapids, 300 copies, $18.50) called THE FRIEND through which he gives a publicity to church events and expresses his views in a column called "A Parson's Ponderings." In addition to church news, the paper contains news of general interest to the town, special articles by townspeople, and a column called "Town Opinion," which is winning great popularity. He mimeographs a weekly church bulletin in which he records not only local church news, but news of the wider fellowship as well. The front of this four-page bulletin is neatly printed with a call to worship and a picture of the church, with the last page left blank for notes to shut-ins, etc.

Parson's Ponderings

Each week the minister makes two carbon copies of his sermon which are mailed round-robin style to many people who are unable to come to church. These copies are put in the local library too. Another contact with a group of older shut-ins is the Round Robin Club which the minister established as a cheer-bringing, letter-writing circle of friends, and for which he regularly writes a long letter. Regular letters are written to servicemen by the minister, and in addition, each Sunday morning addressed envelopes are placed on a table in the vestibule and members of the congregation take them on the way home, writes notes, and mail them on Monday. These shut-ins (and many of the regular congregation, too!) hear radio talks once a week during two periods of a month each in the course of a year, over a small station in the near-by (20 miles) city. A column on the editorial page of the *American Agriculturist* called, "A Parson's Ponderings," reaches many more people in and out of town.

Fifth, each month without fail a meeting is scheduled with the church officers. The minister acts as moderator, but it is the opportunity for any and all who desire to speak their mind regarding church matters. At present, this group is planning to beautify the sanctuary of the church and, with the minister, is giving much thought and time to this over and above the regular matters of business to which it must attend. This group is also addressed by the minister on important matters about which the congregation should be thinking, and is a very influential factor in congregational thinking and acting.



The Congregational Church, Ashfield, Mass.

Sixth, the minister takes advantage of every possible meeting of groups like the Grange, the P.T.A., the Kiwanis, etc., to plant the seeds of Christian ideas.

Sense of Urgency

In these and many more ways, the minister seeks to carry out his purpose. When one stops to realize that there are periods during the year when all of these activities are going on at once, one might be led to ask, "How in the world does he do it all?" He would reply that all of us as ministers should have a powerful sense of urgency, and therefore should do as much as possible. But we cannot do it all alone. We must enlist lay help as much as possible. However, it usually turns out that we ministers do much of

the work. But it can be done if we are willing to work hard for long hours.

However, he would also utter a word of warning. "Yes, we should do as much as possible. But we owe something to our wives. Our home life should not suffer. Nor should our sleep nor our proper diet suffer very much. Nor should we detract from sufficient time in the study to do some hard intellectual digging, nor should we slip up on regular pastoral calling. We should do as much as possible, but should not neglect any of these. In the final analysis, the best ministers are those who have a sane, wholesome, happy home life and who have time to prepare good sermons and to make many parish calls. These things are absolutely basic! Let us do as much as we possibly can, but not at the expense of these basic functions of the minister. The minister who is happy and healthy, who carefully prepares thoughtful, uplifting sermons, and who visits his people as a wise friend and counselor—this is the minister who will win the most folks in the shortest time in either the village or the city!"

Jewish Farmers

• The Jewish farmers in the United States are straining their energies to increase food production and are giving "their full measure of effort and devotion toward winning the war." So says the forty-fourth annual report of The Jewish Agricultural Society, New York, just issued by Dr. Gabriel Davidson, its executive head. The report deals with the Society's work and tells of the plans and efforts the Society is putting forth to settle on farms returning veterans as well as displaced workers, shopkeepers and others who see in farming a way of livelihood.

The Society's work though nationwide, has been carried on most intensely in the northeast and middlewest. Now the Society has decided to enlarge its work on the Pacific Coast to take care of the expected post-war trek to the farm in those regions.

No Convocation In 1945

• Because of restrictions on travel and conferences, which will probably continue for some time, the officers of the Committee on Town and Country have recommended that there be no National Convocation on the Church in Town and Country during 1945. The Executive Committee of the Committee on Town and Country has agreed with the recommendation. It is hoped that there may be a session in 1946, at as early a date as is permissible, for which adequate preparations can be made.

At the last annual meeting of the Committee on Town and Country, a preference was expressed for holding the next Convocation in the Middle West. Previous sessions were held at Columbus, O., in September, 1943, and in Elgin, Ill., in November, 1944.

Elgin Report

The final report of the Elgin meeting is to be available shortly. It bears the title *Urgent Tasks of the Church in Town and Country.* It will be mailed as soon as possible to all who registered at Elgin. Others may have the booklet at 25 cents a copy. Send remittances to the Home Missions Council of North America, 297 Fourth Ave., New York 10, N. Y.

Order of Service For Harvest Festival, 1945

• We are printing an Order of Service for a Harvest Festival, 1945, which has been prepared for us by Rev. James W. Sells of the Methodist Church, Jackson, Mississippi. It is for use by a congregation and contains helps for the minister.

Copies of this leaflet will be available to you at the following rates:

100 copies	$ .85	500 copies	$2.65
250 copies	1.70	1000 copies	5.00

Carriage additional

Harvest festivals are conducted from early August through November. There is no generally fixed date.

Town & Country Church

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297 Fourth Avenue New York 10, N. Y.

15c a copy; nine copies, $1.00

Remit to the Home Missions Council

Board of Editors

Rural Church Officers

The following persons with responsibility for town and country church in the religious bodies and interdenominational agencies constitute the *Board of Editors:*

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MARK A. DAWBER, Executive Secretary, Home Missions Council of North America.

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HENRY S. RANDOLPH, Unit of Rural Church Work, Board of National Missions, Presbyterian Church in the U. S. A.; Chairman of the Committee on Town and Country.

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M. R. ZIGLER, Brethren Service Committee, Church of the Brethren.

BENSON Y. LANDIS, Secretary, Committee on Town and Country, Managing Editor.

A Family Farm Program for the Rural Church

By the Commission on Land Tenure of the National Convocation on the Church in Town and Country

A Family Farm

• The family farm, as we conceive it, has four major characteristics: *First,* it is one on which the operator and his family perform all of the labor except in peak seasons; *secondly,* its basic natural resource—the soil—is conserved for future generations, and its buildings are adequately and fully maintained; *thirdly,* it supplies the farm family with the livelihood necessary for an acceptable level of living and a satisfying way of rural life; *fourthly,* it is one that produces efficiently the food and fiber required by the nation. The family farm may be either owner- or tenant-operated, but the way of progress toward full and free ownership must be kept open. Furthermore, the proportion of tenancy must be reduced drastically.

The Situation

What is happening to the traditional American ideal of farm home ownership? What opportunities do our young men and women have today of becoming established on family farms?

Although aid and encouragement have been given for developing owner-operation of land in family-sized units, the proportion of such farms has become less. Unfortunately, the price of land in many localities has now increased beyond its long-time productive value, and indications are that land prices will continue to rise for a year or two following the war. Rigid purchase contracts calling for large fixed payments may also increase the difficulty of purchasing family farms. The reoccupancy of submarginal land by industrial workers and returning servicemen may likewise prove disastrous.

As during World War I, unsound land-settlement projects are being promoted in some sections of the country, particularly on poor land and in cut-over woodland areas. Many prospective settlers among returning veterans and war workers may lose their savings unless they are given guidance in purchasing farms of adequate size and productivity. Following the war, opportunities for young men and women to get started in farming will be available within, and adjacent to, already established farming communities, especially on farms now operated by men wishing to retire. Because of the present emergency, approximately 220,000 farmers who otherwise would have retired are still operating farms; in addition, an estimated 50,000 farmers normally retire each year.

Unconscionable leasing arrangements may add to the insecurity with which new farm facilities hold their rented land. The terms of most leases do not give the tenant sufficient security of occupancy to encourage him to operate the farm efficiently and to maintain its productivity. Too frequently he is handicapped by inadequate and ill-adapted improvements. Often the rent is determined by community custom instead of being based on the productivity of the particular farm.

Needed Adjustments

Major changes needed in the land-tenure situation are: (1) Expansion of the farm-credit, tenant-purchase, and rural-rehabilitation programs to increase farm home ownership; (2) state or federal legislation to discourage concentration of control over farm land, absentee ownership, and unwarranted foreclosure; (3) improvement of the conditions under which farm tenants hold their land through better farm leases, up-to-date state laws governing landlord and tenant relations, and a widespread increase in father-son tenancy agreements; and (4) improvement of the plight of the sharecropper and farm laborer through effective collective bargaining, rural-housing programs, wages and hours and workmen's compensation legislation, extension of social security and group medical care to include these people, and development of home gardens and subsistence livestock enterprises for each family.

The Role of the Church

To achieve the goal of establishing and maintaining family farms in rural America, the Rural Church and Land Tenure Commission recommends that the Committee on Town and Country undertake:

1. To hold regional meetings of church and agricultural leaders in various sections of the United States as a first step toward the development of sound public opinion regarding the responsibilities for stewardship vested in those who own and till the soil, and to instill in all segments of the population—farm, village, town, and city—an appreciation of the close relationship of family farms to national well-being.
2. To hold a series of state and local institutes for the purpose of presenting, to individuals

Sheep eat up apples left on the ground after the crop has been picked in a Shenandoah Valley, Virginia, orchard. U.S.D.A. Photograph by Peter Killian

charged with carrying on the program for establishing family farms, (a) an over-all picture of the present situation with reference to the family farm, (b) an understanding of the difficulties that must be faced, and (c) the method by which the local church can assist in the solution of those problems.

3. To encourage and aid local churches in evaluating tenure conditions that will likely exist in their community after the war. Accomplishment of this would involve (a) determining the number of veterans and war workers who will return to the community, (b) ascertaining what increase in number of family farms is possible and desirable, and (c) discovering, where additional jobs will be needed, the opportunities for agricultural labor and off-the-farm employment.
4. To appoint advisory committees who would, through cooperation with local agencies, assist with farm placement. Capable persons desiring to farm will require guidance concerning (a) the facilities that are available for establishing a family farm, (b) the selection of a farm appropriate to their means and needs, and (c) the tenure arrangements that would be most satisfactory.
5. To encourage each denomination, through its rural-life staff, to initiate in several rural churches in various sections of the county a program for establishing more family farms and where feasible, to encourage the use of church funds for this purpose.

—M. R. Zigler,
Chairman
Paul L. Vogt
Aaron H. Rapking
Marshall Harris
Joseph Ackerman,
Secretary

Capper's Farmer

• *Capper's Farmer,* Topeka, Kansas, featured photographs of five rural churches in color on the front cover of the April, 1945 issue.

Depauw Conference

• Alarm over the resumption of the long-term rise in farm tenancy was expressed at a conference of Indiana rural pastors and Depauw University professors in April. Meeting on the campus for one day, the social and economic outlook for Indiana farmers was considered at a round table in the morning which indicated that land prices were on the verge of inflation such that gains in ownership recently made may be expected to be wiped out as the land moves out of reach of the dirt farmer.

It was suggested that rural churches persuade absentee owners to have more stable, community-minded tenants; that the land owner be urged to contribute to the support of rural churches where his land is; that rural churches help good tenants to buy land; that rural church members refrain from selling their land to "outsiders," especially absentee owners; and that support of cooperatives, perhaps church-sponsored, may help the farmer to retain more of his income for reduction of his mortgage.

A similar round table on the veteran who returns to the country brought out the necessity for a series of little discussion groups in each rural church, in which the psychological problems such as a wife's relinquishing family control to the returning husband, and the husband resuming the role of responsible family head, be talked over, that the veteran's family may be prepared for considerable adjustment.

An hour or more was spent on some of the problems of music in the small church. Professor John Toms of the music department made a good suggestion to church pianists: "Do not pretty-up a hymn with extra runs and thrills. Play it as it is written. If it isn't good that way, don't play it."

Eugene Smathers, of Big Lick, Tennessee, was the evening speaker. Said he, "The task of the rural church is to build the rural community; to make a spiritual unity out of the sociological unit. No means to this end is outside the concern of the church."

The Plan Book

• The 1945 *Plan Book of American Cooperative Christianity* is publishe by the Inter-Council Field Depa ment which represents seven int denominational agencies. The book contains a complete description of all the current programs carried on by the seven agencies. It contains 96 pages and is available at 20c a copy.

It may be secured from any of the three agencies represented in the Committee on Town and Country: The Home Missions Council of North America, 297 Fourth Avenue, New York 10, N. Y.; the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.; the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.

The Grail

• A number of wives of Protestant ministers met at The Grail, a Roman Catholic School of Agriculture for Women, Loveland, Ohio, April 16-21. The report indicates that the ministers' wives seriously addressed themselves, among other things, to the philosophy and practice of baking bread, churning butter, making cheese, working with bees and compost and all manner of home production.

Junior Work Camps

• Associated Junior Work Camps, Inc., 101 Barnett Street, New Haven 15, Connecticut, announces three work camps for agricultural and community service during the summer of 1945. Their purpose is to assist high school youth in giving their services for socially valuable projects; to help them master fundamental skills; to provide an experience in group living, citizenship training and character development.

Religious Census Cards

• The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y., announces that it has available survey cards for a religious census by families at 50c per 100.

School for Rural Workers of World

Once each year rural workers in around the world have the opportunity of special training at Scarritt College, Nashville, Tennessee. Primarily designed for missionaries on furlough, the School is open to selected rural pastors and workers in the homeland. The purpose of the course is to provide four weeks of intensive refresher type work, and a two weeks' travel seminar designed to acquaint the workers with some of the recent thinking and working in the rural field.

Opportunity is provided to study in such areas as agriculture, community research and planning, successful rural work projects around the world, the Christian family, and other fields elected by the students.

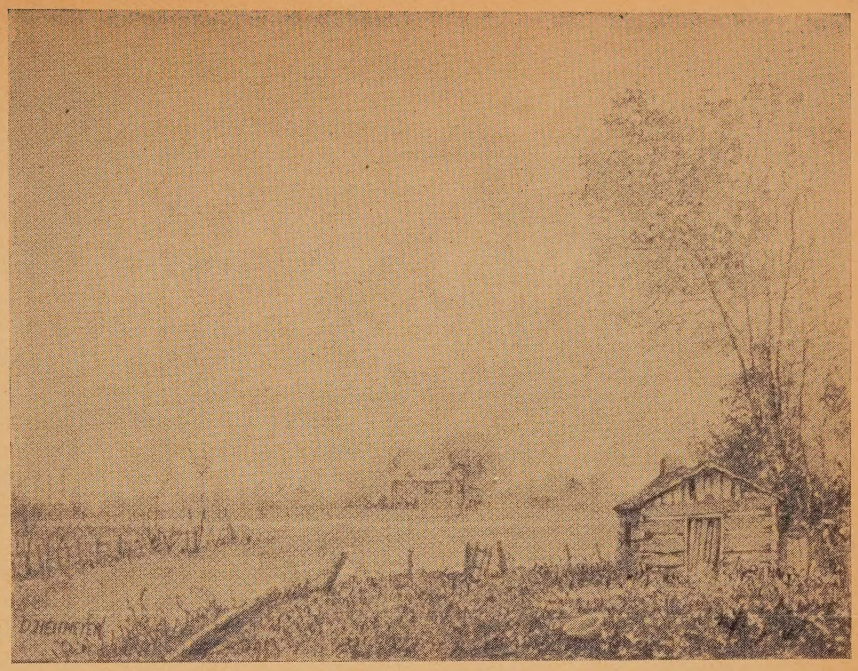
The students come from such wide range of territory that the sharing of experiences is a very real part of the training. The workers from the homeland learn much from those on foreign fields, while they enrich the workers from across the seas by describing successful work at home.

The term this year opened at the Scarritt Rural Center, Crossville, Tennessee, March 19 and closed April 25. Students may elect to continue another six weeks at Scarritt College in Nashville. There are numerous working rural and small town projects near the site of the School some of which will be visited during the school term. The school has proved a deeply spiritual and soul-stirring experience for all sharing in it.

—A. J. Walton,

Salaries of Clergymen

• The Bureau of the Census has published information about the incomes of ministers who worked 12 months in 1939. Figures were available from 112,509 of the men who were clergymen. It is indicated that 51% of these men received salaries of less than $1200; 90.8% received incomes of less than $2500 a year. A summary appeared in *Information Service* of the Federal Council of the Churches of Christ in America for March 31, 1945. Single copies are 5c.



Church Five-Year Plan

• The Rock Run Church of the Brethren, R. R. 4, Goshen, Indiana, has adopted a five-year plan for the development of the congregation. There are twenty points under the headings of evangelism, service, stewardship, education, improvement.

Will the ministers of churches that have adopted long-range plans or post-war plans, kindly send copies to the Editor?

The Rural Survey

• Rev. John Baxter Howes of the Methodist Church, Milroy, Pennsylvania, is the author of a concise manual giving suggestions for pastors and leaders in rural and small town churches on how to make a religious census and other rural surveys. Single copies are 5c each from the General Board of Evangelism, Methodist Church, Nashville 3, Tennessee.

Maintaining the Family Farm

• Rev. I. W. Moomaw, Rural Life Secretary of the Church of the Brethren, contributes an article on the title above in the *Friends Intelligencer,* Philadelphia, for March 17, 1945. Mr. Moomaw appeals to church people to strive to maintain the family-type farm as over against the factories-in-the-fields.

Farms for Veterans

• *Information Service* of the Federal Council of the Churches of Christ in America for April 7, 1945, is entitled "Farms for Veterans—How Many, What Kind." It is indicated that about 800,000 war veterans may want farms but at best 450,000 opportunities to engage in farming may be available. Copies of the issue are 5c each.

Episcopal Church in Wyoming

• The Rt. Rev. Winfred Hamlin Ziegler, Laramie, Wyoming, sends us two profusely illustrated booklets descriptive of the work of the Episcopal Church in Wyoming. The titles are as follows:

The Episcopal Church in Wyoming.

Wyoming Indians.

American Institute of Cooperation

• Raymond W. Miller, known to many in the rural churches, has been named president of the American Institute of Cooperation, the educational agency of the American Farm Cooperatives. Offices have been established in the Drexel Building, Independence Square, Philadelphia. The Institute was organized in 1925.

Anne Hutchinson

A Page From History

• The Massachusetts Legislature is reported to have declined to revoke the order expelling Anne Hutchinson from the colony in 1638. The request for the action came from some of the survivors of Anne's family. Anne was a religious leader in the colonies. In Massachusetts, she "talked too much." She emphasized the covenant of grace as opposed to that of works. She fled to Rhode Island. The Massachusetts House has added a note to the effect that they probably couldn't revoke an order issued under the British Crown. New York has named one of its minor rivers and one of its famous parkways after Anne.

Archbishop on the Country Parish

• Most Rev. Philip Carrington, Archbishop of Quebec, The Church of England in Canada, recently spoke at a conference on the subject, "The Country Parish to Which the Men Return." The Archbishop referred to the snobbish assumption, frequently made, that city life is culturally superior. He says that the church in the city is sometimes guilty of this heresy. The Archbishop made a plea for the church to renew interest in enriching rural life and to improve services to the returning soldier.

Norwegian Lutheran Church

• Renewed interest in the rural church is reported by the Norwegian Lutherans. Eight new pastors have been installed in rural churches since the beginning of the year in the neighborhood of Minot, North Dakota, and only one church in the area is reported to be without a pastor. There are 150 rural parishes of the Church in the state of North Dakota. The Church is determined that the rural parishes shall be served by capable men. The minimum salary is $1800, plus satisfactory housing, plus expenses incident to pastoral work.—*The Christian Century,* April 11, 1945.

Church Cooperation Series

• The Inter-Council Field Department announces a Church Cooperation Series consisting of concise program materials. The first two titles are as follows:

No. 1, *Guidance Materials for Interdenominational Ministerial Associations;*

No. 2, *How to Organize a Local Council of Churches and Religious Education.* Single copies are 20c each, available from any of the three agencies represented in the Committee on Town and Country: The Home Missions Council of North America, 297 Fourth Avenue, New York 10, N. Y.; the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y.; the International Council of Religious Education, 203 North Wabash Avenue, Chicago 1, Illinois.

Federated Churches in New York

• The Rural Church Institute, Barnes Hall, Ithaca, New York, publishes, as its mimeographed series number 29, a paper entitled, "Are New York's Federated Churches Succeeding?" This is a preliminary report made by Ralph L. Williamson, G. Shubert Frye and K. A. Roadarmel.

Study is made of 10 federated churches and 10 non-federated churches. In general, the record of federated churches is comparatively good. A complete and more comprehensive report is to be published at a later date. Copies available at 8c each, postpaid, from the Rural Church Institute.

Roosevelt Country Life Commission

• The University of North Carolina Press has issued a reprint of the report of the Commission on Country Life appointed by Theodore Roosevelt in 1908. This classic document has long been out of print. It is now available in a neat cloth binding at $1.75 per copy from the Press at Chapel Hill, N. C.

In the Religious Press

• *The United Church Observer,* Toronto, devotes the issue of May entirely to its "Rural Life Number."

The May 9 issue of the *Christian Evangelist,* St. Louis, national weekly of the Disciples of Christ, is a rural church number.

In *The Pastor,* Nashville, for April, Roger Ortmeyer has an article entitled, "Worship for the Rural Church."

In *The American Friend,* Richmond, Indiana, for March 22, 1945, Rufus M. Jones writes an article, "They Shall Build the Old Waste Places."

Change of Address

• Experience indicates that many subscribers are failing to notify us about changes of address. If you are changing your address, please notify us promptly. A postcard will do.

Contributors

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Do You Know a Rural Artist?

• The editor of TOWN AND COUNTRY CHURCH will be interested in receiving black and white drawings of rural scenes which may be reproduced and used in TOWN AND COUNTRY CHURCH. They should be in a good black and white contrast so as to permit reproduction.

Contributions Wanted

• Every reader is a potential contributor of material for this paper.

We need three types of material:

(1) Articles of about 900 words (to fill a page), descriptive of a local program.

(2) Short items; news, plans, publications available.

(3) Illustrations; glossy photos, line drawings, cuts of rural scenes.

Circulars Available

• Quantities of circulars describing TOWN AND COUNTRY CHURCH are available without charge to any reader.